THE PACIFIC

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THY KINGDOM COME!

Father, let thy kingdom come,
  Let it come with living power;
Speak at length the final word,
  Usher in the triumph hour.

As it came in days of old,
  In the deepest hearts of men,
When thy martyrs died for thee,
  Let it come, O God, again.

Tyrant thrones and idol shrines,
  Let them from their place be hurled;
Enter on thy better reign,
  Wear the crown of this poor world!

—John Page Hopps.

THE PACIFIC

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2716 Hillegass Avenue, Berkeley.

AN ARTICLE SHOWING THE INDEBTEDNESS OF THE UNIVERSITY OF CALIFORNIA TO PIONEER MINISTERS.

The University of California will celebrate its fiftieth anniversary the week of March 18-23. It is an opportune time for setting forth in The Pacific certain facts concerning the origin and growth of the College of California, the catholicity and generosity of whose founders made possible what is today one of the great universities of the world.

The Editor of The Pacific has been at work on the article for two weeks now, having put in already not less than sixty hours in research, reading and writing; and at least one-half that number of hours will be required to finish the work. There will be several articles—the principal one will contain not less than 6,000 words. The others will have from six hundred to fifteen hundred words, respectively. One of the shorter articles will show that the greatest indebtedness is to Congregationalism.

Our research in the preparation of these historical articles has shown as never before the value of The Pacific during the sixty-seven years of its existence; and articles will be prepared and published soon which will set this forth—showing on the part of The Pacific service of inestimable value, both to Church and State.

"THIS WAR AND THE END OF THE WORLD."

"This war and the end of the world" is the title of a fifteen page pamphlet containing a sermon given by the Rev. Byron H. Stauffer, pastor of the First Congregational Church, San Francisco, on Sunday, February 10. We quote one of the graphic paragraphs: "The Lord's doctrine is not that civilization is a colossal failure, but a supreme success. The date is about the only part of the program that depends upon us. Someone has said that God, like the railroads, puts on His time-tables, 'subject to change without notice.' He is not in a hurry, and will not be hurried by these little fellows that would harass us so constantly. He can wait until He has an earth of overcomers. It is far healthier for you and me to believe that God is aiming for a glorious world and that He depends on us to help bring it about, than to imagine that 'We are God's chosen few; all others will be damned,' as Swift's ditty made the Puritans say. Respect for the race is one of the first requisites of a real religion. I hug Renan when he says: 'Rest assured that the universe is struggling towards something noble.' "

On the closing page Mr. Stauffer says:

"We may be on the eve of a great world-revolution. But it will neither be a smashing of civilization nor an immediate era of holiness. Christ's reign is not going to be artificially forced upon the world. But we are manifestly moving a long step towards world-brotherhood. And the real Christian is not going to be separated from the struggle towards the great goal; he must shape the campaign and carry it to victory. The greatest word of Revelation is OVERCOME."

"Expect and work for the coming of the Kingdom! The Kingdom first, then the King! Great successes are often just around the corner from abject failures. We have been going at too fast a pace, but our chariot is being steadied and righted in the track, not hurled over a precipice. We have lived too luxuriously. There has been a revolt against old-fashioned virtues; many have shared a contempt for family life and childhood. Humanity, someone has written, has flirted with immorality. But there is a new spirit abroad. You feel it in the magazines; it is in our public assemblies; it is entering homes long since irreligious. The whole land will soon earnestly say, "Come, let us to the Lord our God with contrite hearts return."

"Let us seriously do our part. Stop preparing that ascension robe and help clothe the naked. Preach and practice the Rule of Christ, the Golden Rule."

This pamphlet can be had by sending ten cents to the "Publication Committee," First Congregational Church, San Francisco. Three copies 25 cents; seven, fifty cents.

HOW WILL THE WAR AFFECT RELIGION?

By Albert W. Palmer, Pastor of Central Union Church, Honolulu.

A father went to visit his son in a National Army Cantonment. Being a deacon in the Baptist Church at home he asked about Baptist services and was informed that across the camp in a Y. M. C. A. building that night a Baptist minister would hold a religious service. With his boy beside him the old deacon trudged away to the indicated building and heard a religious talk which by its directness and power touched his heart. He waited to see the preacher and said to him: "That was a splendid Baptist sermon, brother!" "Maybe it was," said the speaker with a smile, "although I don't know—I am an Episcopalian!"

I met a Catholic priest acting as chaplain of a militia regiment and asked him about his methods of work. "Well," he said, "over half my boys are protestants so after I have had mass at nine o'clock Sunday morning for the Catholic boys I have what I call my 'inter-denominational service' at 10:30 for the protestants. The boys call it 'Father——'s Billy Sunday stunt!' " "What do you do?" I asked. And then this Catholic priest replied to me, a protestant Y. M. C. A. secretary, "Oh, I read the gospel, epistle and collects for the day from the Episcopal prayer book and give them a good straight talk on right living!"

Imagine Billy Sunday reading "the gospel, epistle and collects for the day from the Episcopal prayer book!" But the incident illustrates clearly enough one of the effects the war is having on religion, namely the lowering of interdenominational fences.

Another obvious result is going to be the socialization of religion. The more orthodox and conservative religious folk have looked askance at the institutional church, have been zealous to remind unconventional young ministers that

their business was not to organize boys clubs or provide gymnasiums but to "preach the gospel." And now comes the Army Y. M. C. A. which very evidently is only a splendidly organized boys club and a glorified institutional church.

After the war is over the men who have known the Army Y. M. C. A. are going home with very little interest in the interdenominational rivalries which characterize American small towns and small patience with churches that are closed six days in the week when they might be built, equipped and organized to serve every day the social needs of the communities round about them.

A new sense of reality in religion and a power to talk about religious things in the language of reality is also coming out of this war. Men who do religious speaking for soldier audiences have to get away from the prosy phrases and pious platitudes which people have endured from them in church. If you are going to hold a crowd of soldiers you have got to talk about real things, with a gleam of humor and a tremendous earnestness. The traditional sermon, with its text, its preliminary barbed-wire entanglement of exegesis and its first, second, and third line of entrenchments give way to the direct and informal tolk—a story, a ripple of laughter, a man to man appeal, a closing word of prayer and a handshake all around! Maybe the evening service will not be such a problem in some churches when the men who have learned this new kind of preaching come back from trench and camp.

Certainly one beautiful thing which the war is bringing into religion is a new and more vivid sense of immortality. The phrase "gone west"—to the home which hath been prepared, "gone west" away from the mud and crater-scarred land to the grass and trees and rippling rivers of the life eternal behind the battle lines of this earthly life. Some happy warrier

> "Who, domed to go in company with Pain,
> And Fear and Bloodshed, miserable train,
> Turned his necessity to glorious gain."

surely invented this phrase "gone west." Donald Hankey kneeling with his men in the trenches before going over the top to his death and saying: "If wounded, Blighty; if killed the Resurrection" is a splendid example of faith in immortality springing up in the face of death in battle.

SPEAKING TO THE FOREIGN-BORN.

George H. Dekay.

Mary Antin has told us of "Those Who Knock at Our Gates," and Zangwill has given us an idea of the "Melting Pot" process that is constantly going one in America in making possible the progress of so many thousands annually "from Aliens to Citizens," and all this was forcibly brought to mind the other day when in our Y. M. C. A. building at Fort Scott I faced about one hundred and twenty-five foreign-born citizens who are under arms in the fight to make the world safe for Democracy.

I had learned that there are over two hundred such men in the camps of the Presidio who are unable to read or write English. And the greater part cannot even understand it when spoken to them. They come chiefly from Chicago, and are a part of the draft army recently sent here.

In that gathering of one hundred and twenty-five were represented Lithuanians, Russian, Austrian, Finn, Greeks, Norwegian, Swedish, French, Belgian, Croatian, Portuguese, Bohemian, Spanish, Danish, and—greatly interested in this gathering as almost the only one who could really and truly sing "My Native Country Thee" was a Piute Indian from Nevada.

I spoke to them of the aims and activities of the Y. M. C. A. and the privliges it offers them while in camp; with urgent invitation to avail themselves of all these. Also of the classes about to be formed for their benefit in English elementary branches, in which we are promised the co-operation of a number of the San Francisco public school teachers, and are already being given the heartiest co-operation of the military authorities of the post.

My remarks were interpreted in six languages by two ministers, two soldiers and Robt. Walker, son of the late Dr. Walker, who is to be one of the teachers regularly engaged for this work.

One of the highest officers in speaking of the proposed classes for such men, said he thought it more worth while to teach them to understand the language and help make them citizens, and more likely to make them good soldiers, than to teach them to handle a gun. It just represents one of the many ways in which "the Y" is trying to serve the army.

"THE CHURCH AND THE CROWD."

"An Interpretation of the Answer of the Church to the Challenge of the Day."

The foregoing are the title and the sub-title of a book by the Rev. Richard Wallace Hogue, D.D., of Baltimore, Maryland, in which are to be found many plain utterances, which the church must needs consider if it is to so shape its course as not to lose moral leadership. There is nothing new in the book, but Dr. Hogue presents in a gripping manner the facts needing presentation. The chapters are: The Challenge, The Commonwealth and the Common Crowd, The Call to Reinterpret, The Call to Readjustment, Is the Church Afraid?

We quote from the chapter on "The Call to Readjustment": "You remember the story of the demons in Gadarenes who protested against the approach of the healing Christ. The demons of selfishness and greed have imprisoned the souls of vast numbers of Christian men and women. Sometimes the prison is a stock market, sometimes a small office, sometimes a factory, sometimes a nation. When the gospel of Christ seeks entrance to drive out selfishness and restore to sanity and self-mastery, they cry out like the Gadarene demoniacs, "What have we to do with thee?' 'Let the Church hold to the gospel,' they say. What they mean is, 'Let the Church withhold the full gospel.'

"Again they cry, 'Let the Church administer the sacraments,' blind to Christ's condemnation of those who take the sacrament as a substitute for service—a false appropriation of the supreme symbol of unselfishness, sacrifice, and dedication to serve others. 'Let the Church preach Christ and him crucified!' Let her do so, and she will not repeat an indictment two thousand years old. She will picture to our lives of social selfishness. that scene of material conflict where the Master announced that 'Man shall not live by bread alone.' She will make the central text of her preaching the command: 'Thou shalt love thy neighbor as thyself.' She will repeat his parable of industrial greed where a certain man recounted his accumulated possessions and laid plans for their increase. She will point to his story of warning to every age and every individual in the eternal parable of Dives and Lazarus. She will recall his praise of a certain poor widow. She will repeat the sermon he preached with the whip of small cords. She will paint in every office of industry and every house of selfishness where Christ is left outside, the portrait of the apostate apostle who sold his Master for more money. She

will challenge every profesing Christian to answer this question:

"O did we live the Christian creed,
Did we feel the blade of human need,
Would millions of men be underfed
And others surfeited with bread?
"Not till the meanest has his place
In the onward march of the human race,
Not till the lowest has his right
To love and honor and food and light;
No man a master and none a slave
Shall the world be saved as He meant to save."

"Is the Church Afraid?"

Dr. Hogue says in the chapter with the foregoing caption: "The time has come for the Church at large to make the welfare of humanity in every sphere and class of life as much her concern as it was the Master's who stopped preaching and fed the hungry bodies of the multitude. What would Christ be doing if he were here today? Would he not be with those who have least and suffer most? If in ministering to human wants, he found himself facing the barrier of economic and social injustice, would he say to the victim, 'I am sorry, but my realm is the spiritual and not the secular?' If he found the economic rooted in the political, what would he say and do? I fancy that the next assembly of our national congress would see a strange figure rise in their midst—rise to plead for human life and justice; and if they failed to heed his plea of love, once again his hands would wield the scourge of small cords to whip righteous condemnation into recreant consciences."

At another place in the chapter on "Is the Church Afraid?" Dr Hogue writes:

"We Americans talk of the suffering and brutality which challenged us to war. Do we forget the tragedy and suffering for which we are responsible at home under the very spires of our churches? "Let those who dwell on the terrible waste and cost of war answer their responsibility for hours of waste, opportunities lost, money extravagantly expended or selfishly extorted not only in the face of widespread poverty but from the labors and lives of the poor themselves." "Let those who talk of war's cruelties see to it that none suffer through their cold and calculating purpose of gain and advancement in business, politics, or ecclesiastical preferment." "We are called to search our own hearts, to face conditions in our own land, to name no man patriot who is ready to go to war but not ready to pay honest taxes, who stands for the rights of his country and evades the laws of his commonwealth, who will fight the danger of oppression from across the seas, and feeds on the oppression of those under him in business; who prates of justice in the abstract and practices daily injustice."

Finally, Dr. Hogue mentions something which he calls an insult to Christ:

"Four colossal and costly cathedrals are in process of erection or completion in four eastern cities within five hours reach of one another. In those same cities the extent of ignorance, poverty, and preventable disease is beyond calculation. . . . To build a ten million dollar cathedral in the presence of slums and widespread poverty is not a tribute but an insult to Christ."

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I am sure that it is a duty for all of us to aim at a just appreciation of various points of view, and that we ought to try to understand others rather than to persuade them. —A. C. Benson.

THE "MAKE-IT-SHORT" EPIDEMIC.

By Byron H. Stauffer.

The undertaker beamed on me as he took my hat and coat and whispered: "Would you kindly make the service as short as possible?"

The groom in khaki handed me his marriage license and remarked, "We would like you to use the shortest form."

The veteran Y. M. C. A. secretary told 11,000 people at a Sunday afternoon Harry Lauder rally: "Mr. Stauffer will now lead us in a very brief prayer."

The assertion was made that at a certain university where I was to preach "they won't stand for more than twenty minutes of sermon."

The toastmaster at a banquet asked me to "say a dozen words of grace."

The organist came into the vestry before the service to ask, "Did you notice that there are five stanzas to that second hymn this morning?"

I asked that undertaker sweetly if the corpse had to catch a train. He solemnly replied, "No, but I have another funeral." I asked the groom whether his regiment was to leave for the Front so soon. He laughingly answered that he could stand up against a Hun cannon better than he could against a long wedding ceremony. That Y. M. C. A. man had me at a disadvantage I confess; he had committed me before that multitude, and I couldn't talk back till now. Neither could I give that collegian a hint as to my intentions in the way of length of sermon for fear that I might affect the attendance. But I couldn't stop short of forty minutes, though I confess to omitting some of the multitudinous items of the service. The remaining parts, performed with the deliberation due religious worship, took half an hour. That toastmaster received a jolt, but as the ritual in the lodge before the banquet and the speeches at the table consumed a total of six hours, I think the minute and a half in saying grace was not out of proportion. As to the organist, he got my sweetest smile and the assurance that we would sing the whole hymn. There I got even with the other five chaps.

Whose fault is it that these requests are made? Have we done our parts, my brother preachers, so perfunctorily as to merit these hints? Or is it merely a sign of the rush of our age? I went to hear Harry Lauder, sat through a preliminary program of ninety minutes, heard Harry in songs and monologues another forty-five minutes and then listened to his war talk for thirty-five minutes more. No one went out, as far as I could see.

May it be that those who manage the religious parts of public assemblies are too fearful of tiring the people? Or do we add religious items to programs where they have no place with the notion that we must concede something to the practice of other days? Suppose we draw a clear line in this regard and then perform our devotional features with dignity and deliberation. I was present at a gathering where the singing of "All Hail the Power of Jesus' Name" had no connection with what went before or what came after, and it was sung with a lethargy in keeping with the lack of purpose. And the leader, seeing the failure of the item, called out after the first stanza, "Last verse, please."

The pulpit must set its face resolutely against the tendency of hurrying its worship. Let the preacher conduct funerals and marriages with unction and earnestness, impressing his hearers that his message and prayers are too important to be slurred over simply becaue someone is in an indecent hurry. We may also take it for granted that people come to church on Sunday with a desire to meet

God. The Throne of Grace cannot be rushed. Nothing in the service may be done slovenly, nor performed just because it has had time-honored place on the program. There must be something intense about each item, and it must be conducted with a quietness and deliberateness in keeping with real worship. Better half the usual number of prayers, readings and musical selections, and have them executed so that they will lead the people in their unspoken supplications. Those strange, half-silent services of our Christian Science friends are evidences that people are not as much in a hurry at church nor as anxious for thrillers on Sunday as we imagined. Our first need is self-respect.

"THE TROUBLED DREAMER."

A Sermon Given in the First Congregational Church, Redlands, Feb. 17, 1918, by Herbert Chandler Ide, Minister..

"And Pharaoh awoke, . . . and his spirit was troubled." —Genesis 41:7-8.

Pharaoh was like all the rest of us. We are troubled by heavenly visions. Impulses beyond ordinary experience perplex us. In many ways God is trying to penetrate the crust of our custom, get under the skin of our petty absorptions and win our attention to His speaking. Instead of understanding, we are troubled. Good angels come trying to reveal a new dispensation, good spirits would drag us out of our Sodom of smug indifference and lead us toward the hills of saving and new life. Bad angels come to vex our sleep with the torment of their accusation and sting us into new faith, and instead of comprehending, we send for the sooth-sayers, whose job isn't to tell the unpalatable truth the angels would have us hear, but to speak sooth, utter soothing words, flatter our self-conceit, allay our disquiet. Or we send for the magicians who will exorcise the demons of our disquiet or persuade us that, what we thought might be angel-voices is only thunder.

What Pharaoh needed more than the compliments of soothers or the camouflage of magicians was an interpretation. That was what Joseph gave. The man who can interpret the real meaning of mysterious things and help the world out of its perplexity is the great benefactor. Sometimes it hurts though it heals. Deliver us from the newspaper that emulates the sooth-sayer and magician, says only what pleases the constituency, helps local business and makes everybody feel good, ignoring the truth men ought to hear and face. Do you remember the day, in Bunyan's story of Pilgrim's Progress, when Christian came on his way from the city of destruction to the house of the Interpreter, where he was lead from room to room witnessing in facy the adventures of a soul as it pursues its heroic and dangerous path? Henceforth he could venture the untried way because the meaning of it had been revealed.

It is a wonderful world we live in, and before we can grow stale with one set of experiences something new and disconcerting springs up to amaze us and make us wonder. Happy is he who can find an interpreter. Our parents, our teachers, our newspaper writers and magazine editors are so many interpreters. Yet after all they can say, so much remains hidden. Time is the great teacher, yet his methods are very slow and painful. By the aid of life's interpreters we can slowly and painfully make our way homeward.

We are often joined along the way by one who, like Him who once walked the Emmaus road with the unrecognizing and perplexed disciples—can open the scriptures to us, unfold the meaning of our hardest problems and send us on our way with joy and courage.

There are ages and movements which trouble us. We are in the midst of one now. It is not easy to know whither we are bound. Great passions are unleashed. No precedent exists in all time to guide us. We can guess the outcome. We can decide on the basis of passion or prejudice. But more than all else, what the world needs, and what our own people need is **interpretation.** There are sooth-sayers a plenty, magicians a plenty, all with some preconceived notion or some motive. They brazenly trot out their ancient nostrums and summon us to take refuge in custom or dogma or hide the head of truth in the sand of self-interest.

Here and there is some man or some group which is trying to interpret the meaning of things and if his interpretation does not coincide with the views of the traditional sooth-sayer and magician he receives the usual reward of the prophet.

We walk today where no path is. Great and terrible shapes meet us. We have pased out into a vast new country, into utterly new outlook and thought. In certain social and industrial developments we have traveled farther into the unknown in the past 20 years than in any millennium before. The old, old dream of humanity still troubles us. It is the same dream of a developing world, which the ancient seers have interpreted. Only it comes to us in new form and it needs to be interpreted in the terms of today.

It is the mission of the church to do this. Newspapers and magazines do their part; but too often they are only sooth-sayers or magicians, saying what will help the circulation or advance some interest. The church and its leaders should have no ulterior motive, no fear save not to know and tell the truth. The Christian community must be a brotherhood of interpretation with unquivering fidelity which sees behind the mask the unasked questions of the human heart. They can neither be divined nor answered by the materialist, nor without the sanction of the idealism and religious insight.

We bear witness with amazement and sorrow, to the fact that a very large proportion of our noblest and ablest ptople hold aloof from active interest in the church and people hold aloof from active agnosticism. Editors, teachers, lawyers, doctors, business men, our best educated and most public-spirited citizens, who are most active in good works, who stand for works of mercy and idealism, who think and care for the best interest of humanity apparently are unmoved by organized Christianity and while tolerant of its claims, find nothing essential and vital in it for themselves. Many were brought up in the church creeds. They find them no longer understandable or credible. They are a different dialect from that used by these same men to express their other thinking. It is even worse with great masses of our so-called "laboring classes" who find so little that appeals to them as essential to their life, in the church, that masses of them seldom darken its doors. Many of both extremes are not irreligious or lacking in social passion, though they cannot crowd their religion into the set forms. Much of the church's vitality which once went to saving bad men is now required to hang onto the good men. Though making few professions they are nevertheless bearing the fruits of the spirit.

Be it our business to interpret the power of the religion of Jesus Christ to this great multitude. If they do not find an interpreter—a profund power that reaches down to the inner craving, heals the pain that throbs within and makes clear the part each individual should bear to God and man, they will turn in dire distress, as many have already, to the veriest superstitions and nostrums administered by the sooth-sayers which flourish a plenty; or to the crudest of dogmas of the modern magicians, swallowing notions which once their intellect would have spewed out.

The terms of dogma may have become obsolete, but underneath is a living germ of truth which human souls

cannot spare. Religion is not some thing outside us, which we are to get, as the evengelists once taught. It is something which gets us. It is something within. Every man is innately religious. The dumb aspiration is that religion's voice. The haunting hope, the up-reaching for joy and light is the faint glimmer of its eye-sight. We must be ready to interpret these faltering prayers. The old forms seem inadequate. If they have finished their usefulness, let us be prompt and open minded to find and interpret the new ones, in which truth is forever declaring itself. You feel the need in your own heart. You feel it in the pathetic groping of some of the best men you know. The gospel of Jesus has a message for us all. It offers the comfort and the interpretation and the inspiration that's wanted. Perhaps we have been blind guides, wedded to the traditional, using worn out formulae. Let us wake up and realize a new day is upon us, and be born again. Birth is painful but life comes only by birth. Rebirth of mind and heart is travail, but it lays hold on the skirts of the eternal.

For generations the world has gone on building its babel tower to reach to heaven by system or learning or science, or some form of kulture. Now a sudden confusion of tongues is upon us. How unintelligible all of a sudden, when the war broke, were our former babblings in the face of that awful tempest and travail! How helpless organized science and learning and finance and Churchianity to stay or guide the torrent! But we still have our chance today. The world is open, its mind and heart are seeking for the Pentecost of interpretation which shall bring order out of its confusion and establish the harmony of brotherhood and power as came when the early disciples met together with one accord in the upper room and the heavenly flames came upon them with divine enduement.

Inarticulate voices with no language but a cry, call out of the Babel of this world for the Pentecost of understanding. Instead of the attitude of hate and suspicion, can we not give I. W. W., radical socialists, revolutionary Bolsheviki of all lands our sympathy and realize that they all seek some good thing, in their blind ways, though we do not agree with their methods? Ought we not to seek to interpret them to our time and learn to interpret to them the true meaning of Christian brotherhood, and the laws of service instead of kicking and spurning them? Personally I feel our nation has lost a wonderful opportunity for the peace and progress of the world in its attitude of uncomprehending aloofness from even the extreme Bolsheviki of Russia. You never win over by antagonising. We ought to take to heart the fact that many of the leaders of this revolutionary movement in mighty Russia today have been trained in America, the leading exponent of what we think is good in democracy, and those men hate America quite as much as they hate Germany.

Read the tragic autobiography of Elizabeth Hasanovits, now running (1918) in the Atlantic Monthly, and see how a Jewish girl of ability and education who escaped from the pale of Russia to our own free country with high hopes, became a frank and hostile revolutionary in the greatest center of everything good in America, her heart practically untouched by your and my ideal of Americanism. Meanwhile she sought diligently. I don't know whose fault it was. But I cannot think it was hers. Somewhere the interpreter failed.

We lost our chance, somehow, to impregnate the leaders of New Russia with true understanding of what America stands for. They carried back to Russia no hope of liberty for their world coming from America, because while they lived here we did not get our ideals into them, but instead heaped hate and scorn upon them. They needed interpreters and we were only critics. They asked bread and we gave stones. Their friends in this country have been victims, as they honestly feel, of our industrial system, and now their day has come in Russia, they have no desire to imitate us, and the allied governments still blunder on when they might win and guide men who are groping for the true way of liberty as sincerely as Washington and the colonial congress did in their different way, in our own formative days.

Men abound today who believe in goodness and honor, in justice and service and duty, even though they do not connect these beliefs with the ritual of the church, nor see any use in conforming to our Christian creeds. What is a remedy for this tragic gulf of misunderstanding, this failure to connect love, justice, courage and generosity with religion?

The war has ploughed deep into the established life and conventions of the world. Out of the deeper experiences of the war, I believe it is possible we may get our answer if we are honest and brave enough.

I believe the new world order which all kinds of folks are seeking, some of them in uncouth ways, which are hateful to us on first acquaintance, trembles on the eve of its birth. There is as deep a longing and expectation upon the nations today as there was when Messiah came. The old order is passing, for worse or for better, as I am convinced. The new order may come unevenly, here by revolution, there by the slower processes of development, but it is coming and coming with swift steps. The old order has been tried and found wanting. The new comes. We can thwart and fight it. We can alienate its spokesmen because they are not like us and do things in ways uncongenial to us and in so doing perhaps alienate forever great groups of forward-looking men, and hinder for generations the normal coming of the thing we ought to welcome, or we can go into the house of the interpreter, and with sympathy and broad tolerance comfort and guide the new order in its swift and erratic coming.

The new order must develop from within, and in its breast we should plant the Christ principle and make sure the ensuing development is the outgrowth of moral and spiritual principles coming increasingly to control human minds and affairs. New standards of reality are emerging out of the wrack of war, and strange enough new valuation of human worth and human interests. A new reverence for man, and a new sense of his spiritual value comes even out of the horrid wrack and waste of war. We are coming again to realize that soul is more than body; honor more than wealth; spirit more than things. So a new idealism emerges, a new sense of things spiritual in the midst of time and sense. Swiftly we are being taught that it is not outward possession that counts, but the hidden things of spirit and life. A new sense of higher justice is germinating, something deeper than the codes; a profounder justice than that writ in the books, which register only what has been won by bittter struggle; a new nationalism unfettered by any arbitrary line which makes a man on one side a friend and ally and on the other an alien and enemy; but a nationalism founded on brotherhood, the response in group life to the great common, beating heart of humanity.

We must be the interpreters of all these things. And if we would interpret we must be quick of sympathy and keen of spiritual vision to understand. And first we must sit at the feet of the great Interpreter. With sure insight and sympathy He shows us that His gospel holds the revelation of all life problems, and the justification of all the faith and hope of men, and the triumph of all we hope for and believe in and long to be.

Our religion lives in him, so simple, so vivid, so disarming of prejudice, so winsome that as our souls learn to speak in His tones men know that we have been with the

master of men and have learned to speak with divine authority. He is "God-with-us." In the light of His truth the dark things become clear. In His comradship there is joy and victory. In His strength we dare the untried ways.

WHAT THE METHODIST EPISCOPAL CHURCH IS ABOUT TO DO FOR THE SPANISH-AMERICANS IN LOS ANGELES AND SOUTHERN CALIFORNIA.

The Church Extension Board of the Methodist Episcopal Church has made a gift of $25,000 for the Plaza Institutional Church in Los Angeles. Something of what this means will be evident to readers of The Pacific from the following, which we quote from The California Christian Advocate:

"The Plaza Institutional Church is for the benefit of Latin-Americans in the State of California, of whom there are approximately 400,000 from twenty different countries, and all speaking practically the same language. These unshepherded people are congested in a region of which Los Angeles is the center. During more than 400 years they have been under the hierachy of Roman Catholicism, and are largely without the necessities of life—food, clothing and shelter—living in broken-down shacks, called homes, with sanitary and social conditions wholly inadequate in every respect.

"This Institutional Church is located within 135 miles of Mexico whence these ignorant, superstitious, poor people are coming by thousands and will continue to do so for all time. They have no knowledge of our institutions and laws and have no way of informing themselves, hence they are constantly getting into trouble. In Southern California they commit 75 per cent of the crimes and furnish 65 per cent of the inmates of the jails and penitentiaries. About 20 per cent of them are anti-Catholic, 40 per cent are indifferent and drifting from the Roman Catholic faith, and about 40 per cent of them are Catholics. They have no

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CHURCH GROWTH IN THE UNITED STATES IN 1917.

	Churches in the United States in 1917			Gains in 1917		
Denominations	Ministers	Churches	Communicants	Ministers	Churches	Communicants
Adventists (6 bodies)	1,521	2,834	117,569	20	40	5,515
Baptists (15 bodies)	42,259	57,604	6,442,393	32	283d	77,474
Brethren (Dunkard—4 bodies)	3,687	1,271	128,363	43	12d	115d
Brethren (Plymouth—4 bodies)	....	403	10,566	..	..	....
Brethren (River.—3 bodies)	224	103	4,903	..	..	....
Buddhists (2 bodies)	15	74	3,165	..	..	....
Catholic Apostolic (2 bodies)	33	24	4,927	..	..	....
Catholics (East. Orthodox—7 bodies)	396	470	490,500	8d	5d	5,000
Catholics (Western—3 bodies)	20,526	15,757	14,663,342	464	152	158,750
Christadelphians	....	70	1,500	..	..	....
Christians	1,066	1,360	106,169	..	..	....
Christian Catholic (Dowie)	35	17	5,865	..	..	....
Christian Union	365	330	16,825	..	..	....
Church of Christ Scientist (estimated)	3,138	1,569	....	140	70	....
Churches of God (Winebrennerian)	441	514	28,575	7	30	542
Churches of Living God (Colored—3 bodies)	101	68	4,286	..	..	....
Churches of New Jerusalem (2 bodies)	131	146	9,772	9d	4d	....
Church Transcendent	2	3	148	..	..	....
Communinistic Societies (2 bodies)	....	13	1,989	..	..	....
Congregationalists	5,660	6,089	807,993	..	..	12,200
Disciples of Christ (2 bodies)	8,057	11,610	1,396,466	367d	428	59,016
Evangelical Association (2 bodies)	1,576	2,544	209,483	4	29d	434d
Faith Associations (9 bodies)	241	146	9,572	..	..	....
Free Christian Zion Church, Colored)	20	15	1,835	..	..	....
Friends (4 bodies)	1,379	963	119,262	..	1d	108d
Friends of the Temple	3	3	376	..	..	....
German Evangelical Protestant	50	66	34,704	..	..	....
German Evangelical Synod	1,096	1,419	279,964	7	30	5,177
Jewish Congregations	1,084	1,769	143,000	..	..	....
Latter-Day Saints (2 bodies)	4,460	1,748	420,000	200	35	5,000
Lutherans (18 bodies)	9,823	15,517	2,460,937	24d	228	6,603
Scandinavian Evangelical (3 bodies)	661	586	62,900	2d	9	....
Mennonites (12 bodies)	1,521	828	66,542	33	15	1,746
Methodists (16 bodies)	42,176	62,954	7,782,018	376	171	173,734
Moravians (2 bodies)	146	146	22,535	2d	1d	676
Nonsectarian Bible Faith Churches	50	204	6,396	..	..	....
Pentecostal (2 bodies)	1,011	1,013	36,119	..	..	....
Presbyterians (11 bodies)	14,124	16,372	2,225,879	239	74	54,278
Protestant Episcopal (2 bodies)	5,704	8,200	1,083,366	24	66	4,931
Reformed (4 bodies)	2,244	2,808	514,061	21	.	502d
Reformed Catholic	7	6	3,250	..	..	....
Salvation Army	3,072	970	29,096	60	3	893
Schwenkfelders	6	6	1,126	..	..	54
Social Brethren	15	17	1,262	..	..	....
Society for Ethical Culture	7	6	2,450	..	..	....
Spiritualists	....	1,500	200,000	..	..	....
Theosophical Society	....	187	7,002	..	13	1,141
Unitarians	504	472	71,110	..	..	....
United Brethren (2 bodies)	2,220	4,066	367,959	27d	26d	1,082
Universalists	675	868	58,942	13	3	642
Independent Congregations	267	879	48,673	..	..	....
Grand Total in 1917	181,808	226,609	40,515,126	1,244	1,066	573,295
Grand Total in 1916	180,564	225,603	39,941,811	904	374	756,867

(d) Decrease

Bible, no Christ, no bright future, no better day in their program, no God's tomorrow toward which they may look, no bright star that shines through the rift of the dark clouds of their skies.

"Methodism has 64 church edifices in Los Angeles, but has not had even one of any sort for the Latin-Americans, of whom there are about 60,000 in this city alone. This new church is the dawning of a new day. It is the opening of an open door through which these people may both enter the Kingdom of God and become useful citizens.

"The building proposed is an eight-story institutional building, similar in purpose, if not in style, to the Morgan Memorial Church of Boston. It is to be a Power House, from which Power Lines will go out as follows: Power Line No. 1. Evangelism, by means of which we expect to reach and minister to every Latin-American community in the state. Power Line No. 2. Welfare work by means of which we expect to supply food and clothing and relieve suffering and heal the sick, etc. Power Line No. 3. Constructive Social Service, by means of which we expect to improve the housing, sanitary and social conditions. Power Line No. 4. Employment for the unemployed, by means of which we expect to keep in touch with ranchmen, companies of construction and wherever work is needed and thus find employment for those who need it.

"The plan is to construct the first $150,000 unit of this plan. This will provide the church and basement facilities to house lines now scattered and cramped, such as: offices, store, clinic, trades and especially the evangelistic Christian educational work now shamefully crowded. It is towards this unit that the Board of Home Missions and Church Extension has donated $25,000.

"The church proper will occupy two floors or two-trirds of the floor space. Its door will be open continually, with religious services every day in the week.

"The institutional departments as now planned are basement, printing shop, swimming pool and baths, assorting room (contents of welfare bags), storage room for unrepaired furniture, clothing, etc. First floor: General office, employment bureau, general store, cafeteria, children's bank. Second floor: Auditorium for entertainments and social events, reading room, dining room, kitchen, superintendent's office. Thirl floor: Free dispensary and temporary hospital. Fourth floor: Temporary home for the homeless, apartments for workers, also used for housekeeping and home-making, class rooms, kindergarten and day nursery. Firth floor: Class room for teaching English, Spanish, penmanship, music, cooking, sewing, milinery and tailoring, shoe and furniture repair shop, carpenter and tinker shop, rug weaving factory. Sixth floor: Gymnasium, physical culture classes, hand laundry, roof garden and play courts. Seventh and eighth floors, for expansion of program."

CHURCH LEADERS IN ENGLAND IN THE NAME OF "THE PRINCE OF PEACE" CALL FOR A LEAGUE OF NATIONS.

The following appeal has been issued over the signature of the Archbishop of Canterbury, the Bishop of Winchester, the Bishop of Oxford, the Bishop of Southwark, the Bishop of Peterborough, the Rev. Dr. James Cooper, Moderator of the Established Church of Scotland; the Rev. Dr. W. B. Settle, the Rev. Dr. J. Scott Lidgett, the Rev. F. B. Meyer, the Rev Dr. D. S. Cairns, the Rev. Dr J Estlin Carpenter, the Rev. Dr. Alexander Connell, the Rev. Father Plater, Lord Henry Bentinck, Lord Parmoor, the Rt. Hon. Arthur Henderson, George Lansmury, Arthur Mansbridge, Professor A. S. Peake, and Principal T. F. Roberts:

"We, the signatories of this document, belonging to various Christian bodies, have noted with the greatest satisfaction the prominent place given by the President of the United States and by successive Prime Ministers and Foreign Secretaries of our own country to the proposal of a League of Nations. The idea has also, as was to be expected, won wide support among the official representatives of Christian communions, e. g., in the Pope's appeal to the powers last Summer and in the recent Convocation of Canterbury.

"But more is yet needed to make manifest and effective the full force of Christian conviction in its favor, still largely latent, but capable of being evoked if only the vital import of the idea be brought forcibly home to Christian people at large.

"In the name, then, of the Prince of Peace, we would call on them duly to consider and openly to welcome the idea of such a league as shall safeguard international right and permanent peace and shall also have power in the last resort to constrain by economic pressure or armed force any nation refusing to submit to arbitration or international adjudication in the first instance any dispute with another tending to war.

"We believe that a new system of international law and authority, acting through an inclusive League of Nations in place of any balance of power, is a condition of a just and lasting peace, particularly as it affords means whereby the fresh demands of national life as they arise can be adjudicated upon and equitably satisfied.

"According, we hold it to be of the utmost importance, as President Wilson has just emphasized, that such a league should not merely be contemplated as a more or less remote outcome of a future settlement, but should be put in the very forefront of the peace terms as their presupposition and guarantee.

"Whether it be or be not practicable, without any slackening of the energy with which the war must be waged, to make a beginning upon the league as regards the Allies and neutrals, even before the peace conference, we do not venture to decide, though we think this course has much to commend it. But we are sure of the pressing need there is here and now of giving the League of Nations the backing of an organized body of strong conviction; sure, also, that his task offers to the Christian consciousness an opportunity to make its own spirit felt in national policy such as has not occurred heretofore since the outbreak of this war."

MORAL AIMS OF THE WAR.

By Rev. E. Guy Talbott.

A campaign of education through the churches to quicken the spirit of America in support of President Wilson's policies in prosecuting the war for democracy, international justice and the league of nations, will be conducted for three months, beginning March 1st, in conjunction with the Speakers' Bureau of the Committee on Public Information, appointed by President Wilson, by the following organizations: Church Peace Union, League to Enforce Peace, Commission on International Justice and Goodwill of the Federal Council of Churches and the World Alliance for Promoting International Friendship through the Churches.

The national committee in charge of this campaign has for its chairman, Hamilton Holt, editor of the "Independent"; executive secretary, Henry Z. Atkinson, secretary social service department of the Congregational Churches; assistant secretary for the western states, Rev. E. Guy Talbott, Executive Secretary of the California State Church Federation.

The committee is composed of William Howard Taft, Alton B. Parker, Talcott Williams, Glenn Frank, William H. Short, Hamilton Holt, Arthur J. Brown, William P. Merrill, George A. Plimpton, Frederick Lynch, Charles S. Macfarland and Sidney L. Gulick.

This campaign is primarily one of education through the churches and religious organizations of the United States to concentrate attention upon the supreme issues of the war as interpreted by President Wilson in his messages to Congress. The declared moral aims of the war are:

1. To win the world safe for democracy and democracy safe for the world.
2. To make the world safe for democracy and democracy safe for the world.
3. To secure for nations, small and great, safety, justice and equal economic opportunitiy.
4. To establish a league of nations.

Meetings will be organized at important centers all over the country, to which clergymen and leading laymen, representing churches of all denominations in the surrounding territory, will be invited. Prominent speakers will be provided for each section of the United States. They will be men eminent in the life and activities of America and Europe.

PESSIMISM AMONG JAPANESE STUDENTS.

By Sidney L. Gulick.

Suicide among Japanese students is probably more prevalent than among students of any other land. The economic necessity of success the high-strung nerves and exceptional sensitivness to anything that might be regarded as a personal humiliation, together with the extraordinary competition of students to secure a place in the government schools, have led to many a tragedy.

Suicides after failure in examinations are of frequent occurrence. A case recently reported told of the letter addressed to his father by a youth of nineteen—containing two pitiful little poems. "Alas, having missed the road to success, I go a sheep into the night." "The days of a man's life are but fifty sad years—the end—dust."

Of the boys, thirteen to fourteen years of age who strive by competitive examination to enter the Middle Schools, only 61 per cent are admitted, even though intellectually qualified. They are excluded for lack of room. In April 1917, over 500 youths were refused admittance to Doshisha (the one Christian University of Japan) entirely for lack of accommodations. In Tokyo, the yearly application for admission to the higher institutions exceed the number that can be admitted several-fold. Throughout the entire country for the year 1914-15 only 21 per cent of the applicants accommodations. In Tokyo, the yearly applicants for admitted.

According to the statistics for the year 1914 the suicides of those under sixteen years of age were 241, between sixteen and twenty 801, and between twenty and thirty 3086. In 1902 an epidemic of student suicides startled the country. A brilliant and widely known University graduate flung himself into the river just above the beautiful Kegon waterfall near Nikko. His battered body was found a few days later among the rocks 600 feet below. He left behind a letter which was published throughout the land and was in substance as follows:

"I have studied all that science and philosophy have to teach about the problem of existence. I have examined all the religions for their answers to the problem of human life. Nowhere have I found anything satisfactory. I now go into the other world to search for the solution myself."

Presently another youth did the same thing; and then another; and still another. Police were stationed at the head of the waterfall to stop the tragedy, but with complete success. A barricade of stout posts fastened together by iron failed to stop the human cataract over those falls that for a thousand years had been connected with the pessimistic religious traditions of the land.

In 1912 I learned that no less than 248 men and women had ended their lives in that tragic way at that single spot. How many had ended their lives in the crater of Asama no records can show.

These are some of the causes that are leading responsible men in Japan to regard with fresh interest the arguments and proposals of moral and religious teachers. Many men of affairs are abandoning their former attitude of indifference and even of scorn for religion. They begin to see that science and philosophy alone do not provide for a nation those elements of character and moral power that are so important for a victorious life in this age of such amazing materialistic progress. They begin to see that the native religions provide no real antidote to the despairing heart of youth. Buddhism with its pessimistic emphasis on the misery and meaninglessness of existence—Confucianism with its practical agnosticism—Shintoism with its sole emphasis on nationalism and all with their light valuation of human life, offer nothing to the struggling soul. What they need is that view of the world and those motives for strong and noble living that Christianity alone offers. And many Japanese leaders begin to see these facts.

This changing attitude of Japanese leaders is no doubt part cause for the remarkable growth of the work of the Students Christian Literature Distribution Society. For decades the missionaries had found it almost impossible to gain access to the vast student and teaching body in Japan or to get the Christian message steadily before them. In 1912, after the death of the late Emperor and the holding by the Government of an official reception for the heads of the various religious bodies in Japan (14 Shinto and 54 Buddhist priests and 7 Christian leaders were present, each representing a different sect or denomination) the society named above was formed by a small group of missionaries to give to students suitable Christian literature.

Remarkable response was immediately manifest. With the consent of the principal who in every case was first approached the monthly paper was sent for distribution among the students. Beginning in 1912 with 172 schools, by the close of 1917 the number of schools reached was 1330, having an enrollment of 410,000 students. To these schools we supplied each month 60,000 copies of our paper.

We now find that the teachers, numbering 116,000, in the elementary schools are also ready, large numbers of them, to receive our literature. The difficulty in the way of supplying this vast body of educational leaders with suitable Christian literature is now financial. We need for this most promising work $6,000 a year. The society has no salaried officers. All the supervisory work is freely given. A strong Executive Committee directs the work and a large number of leading missionaries of all the denominations serve on the Advisory Board. Our paper the Myojo (Morning Star) is strictly evangelical and non-sectarian.

Major General Hibiki, addressing in New York the January meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America, plead for the strengthening of the missionary work in Japan. To send missionaries to India and China and Korea, he said, is certainly important. But of far more importance is it, he urged, to send them to Japan. This is the strategic land and now is the strategic time. For Japan is the inevitable leader of the Orient. It will make a vast difference with the whole East and indeed with the whole world, whether Japan becomes a Christian or remains permanently an un-Christian nation.

What more effective channel can there possibly be of reaching the whole people than through the teachers in the common schools and the pupils in the secondary schools?

Contributions for this work may be sent to Rev. B. F. Shively, Kyoto, Japan or to Sidney L. Gulick, 105 East 22d Street, New York City.

NOTES AND PERSONALS.

At the meeting of the ministers next Monday in San Francisco, Dr. Van Horn will have as topic, "A Familiar Use of Some Statistics."

Twelve persons were welcomed into the fellowship of First Church, Berkeley, last Sunday; eleven uniting by letter and one on re-confession.

The church at Cloverdale, where Sidney W. Wilcox is pastor, had a "Fathers' and Sons'" dinner recently with 85 men and boys in attendance.

Friday evening of this week Dr. Frank K. Sanders, Director of the Board of Missionary Preparation, New York City, will speak in First Church, Berkeley, on "Outstanding Problems of Missionary Efficiency."

The Congregational Church at Escondido has increased the salary of its pastor, the Rev. Louis A. Goddard, $300. The Ladies' Aid has installed a fine new gas range and water heater in the manse. The Escondido church has a service flag with 41 stars on it.

Earl Lectures by Professor Breasted, of University of Chicago, on "The Civilization of Egypt and Its Place in History," begin next Tuesday evening in First Congregational Church of Berkeley. Dates and topics are as follows: March 12, The Place of Egypt in the History of Civilization; March 14, The Pyramid Age and Its Architectural Landmarks; March 15, Religion and the Earliest Social Idealism; March 18, The Earliest Internationalism; March 21, Science, Learning and Literature; March 22, Art and Architecture.

A Woodland paper, for February 21, had the following news item of interest to many Congregationalists in California: "The many friends of C. M. Streeter in this city will be pleased over the action of the members of the Congregational church who have recalled him to the pastorate of their Congregation, a position which he filled until he left for Cupertino so that his daughters could attend the State Normal School from their home. They graduated in 1916. Mr. and Mrs. Streeter have returned to this city that their son Morgan might complete his course in the Woodland High School."

In a letter to the members of Plymouth Church, Oakland, congratulating them on the securing of Dr. Kloss as pastor, Mr. Palmer says: "Not least in the achievements of Plymouth are to be reckoned these two—the closing of a ten-year pastorate with the highest loyalty, love and good will on the part of both minister and people; and the transition to another pastorate without any loss of momentum, the church going forward steadily and strongly. That I shall watch with eager interest your continued growth and development I do not need to tell you. That I am sometimes a little homesick to see you all you can easily understand. I know, and Dr. Kloss will come to know increasingly, that you are a choice and chosen people and that the greatest days in the history of the church lie ahead and not behind. My work here opens up most auspiciously. No one could ask for a more splendid and heartening response than I find here in Honolulu. It keeps me busy learning a new church, a new city and almost a new civilization, but it is fascinating work and I am very interested and happy in it."

In accepting a few weeks ago the resignation of Roy H. Campbell as pastor, in order that he might go on in the Army and Navy Y. M. C. A. work, Calvary Congregational Church, Oakland, went on record as follows: "Whereas, this church has received from Mr. Campbell his resignation as pastor of the church, because of the greater work to which he has been called, Resolved, that this church, in accepting the resignation of our pastor, does so with a feeling of deep sorrow that the happy relationships of the past as pastor and people be severed. This church has loved Mr. Campebll and the members of his family because of that devotion to the principles that he preached and his untiring faithfulness in his efforts to extend the Kingdom of his Master. We make this sacrifice in accepting his resignation because we realize that he has been called to a greater work, a work that demands big men with large vision, but larger hearts. Ever in our memories will linger thoughts of our pastor and his family."

SAN DIEGO.

A notable event, namely, a week's session of the Institute of Democracy against Autocracy by J. Stitt Wilson, closed Sunday afternoon.

The White Temple was filled at every session and holds two thousand.

Mr. Wilson was invited by the Woman's Civic Center, Union Ministers' body, and other minor organizations. His addresses were powerful in favor of Democracy, relying chiefly upon the teachings and life of Jesus for support and were greatly applauded.

One judge of the Superior Court presiding, said: "I do not personally know Mr. Wlson, but he is well known over California as a Socialist," whereupon Mr. Wilson sprang up and loudly said, "No!" I am for President Wilson and Christian Democracy!"

Intense feeling touching war matters prevails in all Southern California. W. H. W.

CALIFORNIA CHURCH STATISTICS.

By Rev. E. Guy Talbott, Secretary Church Federation.

There was a total of 332,756 members for 1917. The number of Sunday School scholars is 302,947. The total number of churches is 2,395, and there are 2,669 Sunday Schools. There are 1,315 pastors who receive an average salary of $921.

The amount raised for home missions was $541,983; for foreign missions, $509,480; for all purposes, $6,697,804. The church members gave an average of $15.69 for local church expenses, and $4.77 for missions and benevolences.

The largest denomination in the State is the Methodist Episcopal, with 588 churches and 80,989 members; Presbyterian, 366 churches and 51,991 members; Baptist, 278 churches and 41,110 members; Christian, 172 churches and 33,476 members; Congregational, 206 churches and 32,844 members; Episcopal, 288 churches and 28,663 members.

In 1906 these six leading denominations had 158,522 members; ten years later, in 1916, they had 263,751, a gain of 105,199; in 1917 their combined membership was 269,073, a gain over 1916 of 5,322.

Woman's Board of Missions for the Pacific.

It was hoped that Mrs. Evans might be with us at the Wednesday morning prayer meeting, but her engagements in the North have detained her. Chapter V of "The Challenge of the Present Crisis," dealing with The Case Against militarism, was read and discussed. Dr. Fosdick is merciless in his exposure of the intrinsic barbarism of war and deplores "the colossal crime" of civilization in using the splendid qualities of loyalty, heroism and self-sacrifice for slaughter. "What a world could be made here if they were harnessed to a better cause." He charges that many people consider war necessary because Christian people have been at fault in presenting such pitifully inadequate plans for bringing in universal peace. **"We must have a federation of the world.** Behind and around all forms of organization which our statesmen may devise for international co-operation there must be developed in all the people, the **international mind.** To work this inward transfiguration of man's thinking—is the task of religion."

Quoting from Dr. Chas. E. Jefferson he says, "The world has had three historic scourges; famine, pestilence and war. Each one numbers its victims by the tens of millions. Commerce killed famine. By her railroads and steamships she killed it. It lies like a dead snake by the road along which humanity has marched up to the present day. Science killed pestilence. The Black Plague, the Bubonic Plague, Cholera, Smallpox, Yellow Fever, all have received their death blow. Science did the work. Who will kill war? Not Commerce and not Science, nor both of them together. Only religion can kill war, for religion alone creates the new heart. Without religion we are without hope in this world. Without God we are lost."

The office has received a new supply of literature. More copies of Mrs. Cowles' ever popular leaflets, Why African Mothers Fear, 3 cents; Flashlights into Zulu Homes, 5 cents; also At Dawn, a story of Africa by Lydia Wellman. Sample copies have been received of an Africa play, "The Children of the Shadow" by Lydia Wellman and a leaflet on the same country called "No Sick People Here" by Hilda Laible, and a play "If They Only Knew" on work in India. Of interest to young people will be the "Four Programs on Africa," based on the Lure of Africa, arranged for C. E. societies by Ruth Seabury of the W. B. M. office.

From the National Council office we have the Manual of Benevolence which should be in the hands of every treasurer of women's societies, and the booklet entitled "Women's Organizations in Congregational Churches." This last should have a wide circulation as showing the results of studied effort to make the experience of successful societies serve all our women's organizations.

Next Wednesday morning, March 13, following the prayer circle beginning at ten o'clock, the president, Mrs. Ernest Evans, will give an account of her visit to the Oregon and Washington Branches. Interesting letters from Miss Bereta Allen of Foochow, China, will also be read. Everyone interested is cordially invited to be present. Let the room be filled. Headquarters, Room 310 Lachman Building, 417 Market street, San Francisco.

WHAT WE MAY EXPECT AFTER THE WAR IN JAPAN AND TURKEY.

President Harada of the Doshisha University, Kyoto, Japan, in an article entitled "Has the war discredited Christianity in Japan?" sums up the situation in these words:

"On the whole, I feel confident that the Japanese people, after the war is over, will be the more rather than the less ready to receive Christianity, since their minds will have become more open through the expansion of their interests in the general good of the whole world as well as of their own country. For this we should be prepared, prepared for a general revival of religious interest in the Far East, as the East comes into completer consciousness of the nobler motives that find expression even in the war itself."

Outlook in Turkey.

Many are the prophets who are predicting the doom of Mohammendanism. Many are the thoughtful ones who are asking if one of the war victims may not be this religion "which arose in a desert and has tended to make all the earth it has inhabited, like unto its birthplace. Therein lies one secret of what ails Islam fundamentally. It is a desert religion, attuned to life on the desert, by a primitive intolerant people." Wherever its conquering sword has advanced wastage has followed in its wake. Progress has been arrested, life has been more difficult, culture has been destroyed and the very fertility of the earth has been diminished. Moslems themselves are awakening to the degrading and destroying influence of this religion of selfishness and cruelty. In vivid contrast, the self-sacrificing work of Christian Missionaries in medical and relief work has softened hearts and excited wonder, preparing receptive soil for successful seed-sowing.

The American Board is keenly alive to the demands that will come from Turkey when the time arrives for rehabilitation. Already they have sent out the call for 60 men to go as soon as conditions permit, as pastors, physicians, nurses, educators, architects, agriculturists and technical workers.

Allowing for the proportion of the above who may take wives with them to the field, and for the number of single women whom the several Women's Boards will undoubtedly seek to provide to meet their enlarged responsibilities, there are perhaps 150 new workers for Turkey to be found soon, it may be sooner than we think.

CHURCH FEDERATION ANNUAL MEETING.

The sixth annual meeting of the California State Church Federation was held in San Francisco Monday, Feb. 25th. The meeting was attended by representatives from ten denominations. There are twelve denominations represented in the Federation as follows: Baptist, Christian, Congregational, Episcopal, Evangelical Association, Friends, Methodist Episcopal, Methodist Episcopal South, Free Methodist Presbyterian, United Presbyterian and United Brethren.

The reports showed that the past year has been the most active since the Federation was organized. During the year the Executive Secretary, E. Guy Talbott, traveled over 60,000 miles and gave more than 300 addresses. Several new city and county Fderations have been organized during the year.

The officers elected for the year 1918-1919 are: President, Rev. Chas. C. Selecman, Los Angeles; First Vice-President, Rev. Edward L. Parsons, Berkele; Second Vice-President, C. M. Goethe, Sacramento; Third Vice-President, Leonard Merrill, Los Angeles; Recording Secretary, Rev. Geo. F. Kenngott, Los Angeles; Executive Secretary, Rev. E. Guy Talbott, Los Angeles; Treasurer, W. R. Morehouse,

Los Angeles; Additional members of the Executive Committee, Rev. H. O. Breeden, Fresno; Rev. G. G. Schmid, San Francisco; Rev. A. Rosenberger, Whittier; Rev. L. S. Woodruff, Stockton.

The following Committee Chairman were elected: Finance, R. T. Burge, Pomona; Social Service, Rev. A. H. Briggs, San Francisco; Statistics and Survey, Rev. Geo. H. B. Wright, San Francisco; Comity, Rev. James Speer, Los Angeles and Rev. E. P. Dennett, Berkeley; International Justice and Good Will, Wm. C. Allen, San Jose; Evangelism, Rev. H. H. Bell, San Anselmo; Legislative, Rev. D. M. Gandier, Los Angeles; Nominating, J. E. White, San Francisco.

Immediately after the annual meeting the Executive Secretary started to New York to help promote the nation-wide educational campaign through the Churches on the Moral Aims of the United States in the World War. Many prominent statesmen, jurists and ministers from Europe and America will participate in this movement.

THE REVEREND SAMUEL GEORGE LAMB.

The Reverend Samuel George Lamb, a retired Congregational minister, of many years of excellent sedvice in Southern California, passed into the higher life on the 31st of January, at his home in Highland.

The Rev. F. E. Dell, pastor at Highland, writes of his great helpfulness in the church at Highland during his pasorate there of five years. Mr. Dell says that he was greatly loved by all who knew him. "His was the kind of life that remains to inspire and bless; indeed his life was like a benediction to this entire community."

We give here a part of an article in a Highland paper.

Samuel George Lamb had a long life of ministerial service. He was born in Mt. Vernon, Ohio, August 7, 1847. He graduated from the Mt. Vernon High school, from Adrian college, Michigan, and from the Chicago Theological seminary—one of eight honor members"—in a class of 40.

Following his graduation he taught in the high school at Lincoln, Nebraska, and later was superintendent of Lancaster county, of which Lincoln is county seat.

He was ordained to the ministry in 1879, and for three years was pastor of the Methodist protestant church in Princeton, Illinois.

In 1883 he identified himself with the Congregational denomination, going to Milford, Nebraska, where he remained seven years as pastor of that church. Other pastorates were at Wheaton, Illinois, 1890 to 1893, Marshall, Illinois, 1893 to 1896.

Then came the call to California, and he became pastor of the Congregational Church of Highland, where he remained seven and one-half years.

In February, 1904, he accepted a call to Compton, where he remained three years, removing to Etiwanda in 1907.

In 1911 Mr. Lamb retired from active ministerial labor, and returned to Highland, where, wisely, he had secured against this day of failing physical strength, a valuable orange grove.

Deceased was married September 20,, 1877 to Carrie Mayall, who, with the only daughter, Ruth Eleanor Lamb, survives him.

"CLEAN AND STRONG."

A new "war edition" of "Clean and Strong," by Rev. E. A. King of San Jose and Rev. F. B. Meyer of London, England, has just been published by the United Society of Christian Endeavor, Boston, Mass. The little book contains about 200 pages, printed on a fine quality of paper, bound in flexible covers, just the size for a soldier's "kit." The plan of the publishers is to provide the little book in quantities at a generous discount to churches and church societies to be sent by them to the young men in the camps and at the front. They expect to place a million copies in the soldiers' hands. To do this effectively the book is sold with as little profit as possible, and anyone wishing to may send fifty cents to the United Society of Christian Endeavor, Mt. Vernon and Hancock streets, Boston, Mass., giving address and enclosing personal card to be inserted in the book and the volume will be sent to the soldier wherever he may be, postage paid.

The book is having a splendid sale and bids fair to do its part in making the soldiers clean and strong.

The original volume was written and published in 1909, but the new edition is specially prepared for the present emergency. It deals with the young man's sex problem in a wonderfully helpful way. Mr. King wrote two-thirds of the book and dealt with the physiological and psychological aspect of sex and Mr. Meyer with the religious side. It is different from any other book ever written on the subject of sex for young men. It is frank, fair and full, containing little or no pathology, but emphasizes the hopeful, inspiring phases of the subject. A Christian parent or older sister may send the book and be sure it contains exactly what they would like to say but somehow cannot.

The book carries a new preface written by Mr. King, and also contains Daniel A. Poling's "Creed of Patriotism." Behind the book stands Dr. Frances E. Clark and Amos R. Wells of Boston. No better guarantee could be given to the value and power of any book or movement. Numerous Christian workers on the Pacific Coast are commending the book highly. Mr. King, one of the authors, has been lecturing to the soldiers on sex subjects in our army camps here on the coast, so that the book comes with a personal touch and unusual interest.

WHO CARRIES THE DEVIL'S BUSINESS ON?

Men don't believe in a Devil now, as their fathers used to do,
They have forced the door of various creeds to let His Majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air today—for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell,
If the Devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows wheat?
The Devil is voted not to be, and of course the thing is true;
But who just now is doing the work the Devil alone should do?

We are told he does not go about like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the Devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow, and show
How the frauds and the crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and of course the Devil's gone;
But simple people would like to know who carries his business on.

—The Living Church.

The Home.

TODAY AND TOMORROW.

High hopes that burned like stars sublime
Go down i' the heavens of Freedom;
And true hearts perish in the time
We bitterliest need 'em!
But never sit down and say
There's nothing left but sorrow;
We walk the wilderness today—
The Promised Land tomorrow.

Our birds of song are silent now—
There are no flowers blooming;
Yet life beats in the frozen bough,
And Freedom's spring is coming!
And Freedom's tide comes up alway,
Though we may stand in sorrow;
And our good bark, aground today,
Shall float again tomorrow.

Through all the long dark night of years
The people's cry ascendeth,
The earth is wet with blood and tears;
But our meek sufferance endeth!
The few shall not forever sway,
The many toil in sorrow;
The powers of hell are strong today,
But Christ shall rise tomorrow.

Though hearts brood o'er the past, our eyes
With smiling future glisten;
For lo! our day burst up the skies;
Lean out your souls and listen!
The world rolls Freedom's radiant way,
And ripens with her sorrow;
Deep hearts! who bear the cross today,
Shall wear the crown tomorrow.

O youth! flame earnest, still aspire
With energies immortal!
To many a heaven of desire,
Our yearnings eyes a portal!
And though age wearies by the way,
And hearts break on the furrow.
We'll sow the golden grain today—
The harvest comes tomorrow.

Build up heroic lives, and all
Be like a sheathen sabre,
Ready to flash out at God's call,
Oh, chivalry of labor!
Triumph and Toil are twins, and aye
Joy suns the cloud of sorrow;
And 'tis the martyrdom today
Brings victory tomorrow.

—Gerald Massey.

THE BOY OR GIRL AT COLLEGE.

"Daughter, you are now eighteen ready for college, and I hope ready to take your place in the new world to which you are going. It is now your part, alone, to show what you are made of, and what sort of place you can make for yourself. I have done all for you that I can.'

"But, mother!" gasped the daughter, "you surely haven't finished with me?"

'No, not exactly, but I feel that my part in forming your character is quite finished. If by now you have not developed a strong character, a feeling that you have something within yourself to help you along, I fear you never will. Anyway, I can't give it to you if I have not done so already.'

This conversation between herself and her own mother was related to me the other day by one of the finest women that I know. And she added:

"I never felt so queer in my life—as if I had been pushed out into deep water and told to sink or swim, alone. But it certainly left me with the impression that if I didn't make good it would be a discredit, not only to my parents, but to myself."

Now that the sons and daughters have left home for college, and the relationship between them and home never again will be quite the same, how is it with their relationship to you? How do you feel about it? How do they feel about it? Have you been to them and done for them all that you could? Have you led them into the kind of self-reliance that will keep them strong and safe? What sort of connection abides between you as they take their first steps now in the world of which they have become a part? Have you fitted them to get along without you, and at the same time kept a chord of harmony and sympathy to vibrate even when your only communication will be by letters?

The bond between parent and child ought to continue very close when the boy or girl goes away to school; but when at eighteen he or she goes to college there should be a distinct recognition of the fact that the time has come for a large measure of self-management, self-government. For his or her own good the youthful man or woman should be left to govern activities and make even pretty important decisions. At that disance the parent cannot go on as if there were close touch even if it were desirable.

You want your letters to be full of home news, and son's or daughter's to you to be full of the college doings, studies, athletic, social activities, and so on; but it is time to stop fussing about details. For one thing, you must make the impression, if you never did before, that you are big, that you have neither desire nor necessity to nag and fuss and worry about trifles. I know boys and girls who almost dread to receive mother's letters, because they invariably are full of petty commands and complaints and worries—attempts to keep on with the kind of trivial oversight from which they are at least by physical absence set free. If your home training has been of the right kind, they are perfectly capable now of taking care of themselves in the minor matters of daily life. If it hasn't it is too late now. To be sure, I realize perfectly that if you are a "natural-born" or habitual fusser, you will be one to the end of your days. But by a little effort you can keep the fussing out of your letters.

Your relations with your absent children now ought to be more and more that of a warm friend, writing intimately about everything, and showing the keenest interest in their doings and thinkings and aspirations; but quite as often consulting as being consulted. If you haven't tried it, you can have no idea of the fine result upon your relation with your nearly grown son or daughter of your writing for advice about something that interests you both. It is your open recognition of the fact that they are on the eve of maturity, and that you value their judgment.

I have recently had a peculiarly good opportunity to watch the relationship of a mother and son who seem some-

how to have very little in common. They never seem to be able to "get together" about anything. All the time they are managing to hurt each other because they never take each other in the least intimately. At one time, when the lad needs "mothering" she treats him as if he were a middle-aged man, at best a distant relative; at another, when there is opportunity for self-reliance and exercise of judgment upon his part, she acts toward him as if he were a child. While he was at college, she wote to him intermittently, and usually on the strictest basis of tit-for-tat. "I write to him when he writes to me," she said to me once.

There was a horse, an old family pet, of which the children were deeply fond. The boy used to write about him from college as he wrote about members of the family. I recall that one of his college themes, a really beautiful composition, was about that horse. This summer the mother sold that horse, without consulting or even informing her son. By the time he heard about it, weeks had passed. A small thing, perhaps, and she had every legal right to do it; but what do you think it typified as to their relationship, and what do you think it did to that relationship? I happen to know the answer to both questions, for the boy told me about it, and made no secret of his feelings.

It is better, but not much better, to treat your nearly grown children as if they were still merely your children. To keep the bond too close is better than to keep no bond at all; but when are you going to set them free? Whose fault is it if their judgment connot be trusted? Who is to blame if by this time they have not, or better are not, fine, strong reliable characters, beginning to take the place of men and women in the world? When do you expect them to begin?

The early mental and moral environment that you gave your boy or girl has established a certain spiritual background, a certain soil, so to speak, in which his life will grow. The persons and activities which surround him now that he is thrown with other people serve to test all the work that you have done throughout the years of childhood. If in his own home he has learned to give and take, to do things with you and with the others of the family with mutual consideration, and at the same time with upstanding personality of his own, he can be trusted to do team-work in college, and choose right paths and make right decisions. The more self-reliant he is there, the more credit to the work you have done in the past. If you have brought up a sheltered, weak, timid offspring who cannot be trusted beyond the length of his mother's apron-strings —how will it go with him when mother and her apron-strings are no more?

Up to this time he has taken your ideals and standards, in life and religion. Now he is out in the Big World meeting students and professors, men of varying mind and point of view. He must choose for himself. Do not be alarmed if he seems to be thinking along lines unfamiliar to you. If you grounded him deeply in sound things, he will not go far astray. In any event, if his mind and character are worth worrying about, he must find and make his own choices in these matters, too. There is no moral action worthy of the name when the individual does not have freedom to think things out and choose ways for himself. If your relations with him at home were right and sound and strong, nothing that you gave him will be lost in the long run.

This working out of ideas by each individual is the big business of life. Our part is to have given them before this time high ideals to imitate and live by, good companions and the taste for them, well-aimed desires and aptitudes, responsiveness to the highest impulses. Whether in the former days you did well or ill, now comes the time of test. See to it that the relationship you maintain now encourages all that you did to make the boy or girl start forth with good courage to make good, while at the same time preserving the bond between you.—New York Evening Post.

POOR BIRD OF FRANCE!

"Tis said, that in bleeding France,
Where'er a maimed or broken tree
Lifts up its arms, in pitiful array
Above a gashed and sodden ground,
That there, when golden sunbeams dance,
Upon hurt Nature's breast—a melody
Surpassing sweet—at break and close of day,
Breaks in above the Battle's awful sound;
For some spared, lonely bird doth sing
Its burst of wondrous melody divine—
Head bravely lifted, eyes agleam,
Trembling with rapture, with folded wing—
There where earth faileth of Joy,—Faith is thine;
To thee the hurt, the sad, the dying, turn and dream
Of Home, and love, and God and Heaven!
Praise to thee, feathered chorister so brave;
Poor bleeding France, in thee hath found the test
Of that dear, singing soul of Immortality,.
Which breaks alike, at upward look
From bird and human breast,
Sing on at night, and noon, and morn,
If thy sweet melody be heard awhile,
Perchance the Day, the blessed Day of Peace, will dawn!"

"TOUT COMPRENDRE, C'EST TOUT PARDONNER."

To all the gossip that I hear
I'll give no faith, to what I see
But only half, for it is clear,
All that led up is dark to me.
Learn we the larger life to give,
To comprehend is to forgive. . . .

But truth is truth—one pure white light!
Ah! split the beam, how many hues,
In rainbows dipped, burst on the sight,
Yet into one white beam they fuse.
Learn we the larger life to live,
To comprehend is to forgive.

One truth is made of many; so
Did we the wondrous prism hold,
Omniscience, thoughts divine would flow,
And love our fellow-men enfold.
Learn we this larger life to live,
to comprehend is to forgive.

—Henrietta A. Huxley.

Some people find fault because it requires ten dollars to save a soul in a religious campaign, but they are indifferent to the fact that a man may spend ten dollars in a single night and send his soul to hell.

If any man were half as good as he knows how, he would be twice as good as he is.

For The Children.

THE SEED AND THE FLOWER.

A baby seed all dressed in brown,
Fell out of its cradle one day;
The West Wind tok it with loving arms
And carried it far away.

He laid it down on a bed of leaves,
And hid it with blankets white;
And there it slept like a weary child,
Through the long, dark winter night.

It woke at last, when the springtime came,
And stretched its arms on high,
And it grew and grew through the livelong day,
Toward the sun and the clear blue sky.

It drew its food from its Mother Earth,
And it drank the cooling shower,
Till the small, brown seed was changed at last
To a sweet wild wayside flower!

WHO ARE THE RING?

Harold was having a birthday party because he was six years old; and Aunt Helen and Grandma and Miss Nellie and ever so many big people were there, helping all the little people to have a splendid time. They played games and sat in the darkened parlor to look at the magic-lantern pictures till the clock struck five, and then Harold knew what was coming.

Out in the dining room the table was set with mother's prettiest china, and there were candles and flowers and bonbons just like a grown-up party.

Harold was very anxious to have all the children see the table. So he was glad when Aunt Helen said: "Now we are going to march to the dining room."

Miss Nellie played a bright little march, and the boys and girls formed a long line through the parlor and out on the piazza, "just like a long white ribbon," said Grandma; for most of the girls wore white dresses and the boys white waists.

The tiny sandwiches and wee pickles vanished like magic and all the grown-up people were kept busy waiting on the little folks. Playing games makes one very hungry, you know, and most of the guests had been too excited to eat much dinner that day. Altogether it was a very jolly supper; and when mother wanted to make a little speech, she had to ring the teabell several times. "Now children," she said, "I am going to pass some little cakes, and one of them has a ring baked in it. You must eat them very slowly and carefully, so some one does not swallow it. You must not break up the cakes to find the ring, but just nibble away till some little boy or girl says: 'I've got the ring.' "

Aunt Helen brought in ice cream made to look like dear little chickens, and the children ate the cakes and the cream very slowly. At last all had been eaten, and still no one had said: "I've got the ring."

"That is very strange," said mother. "I will ask Mary if any one took one of the cakes."

"No, ma'am,' said the maid, positively. "There has been no one but me in the dining room since I put the cakes on the table."

"I just know I swallowed it," sobbed a little girl. "I felt it going down."

"So did I," said a tiny boy. And he had to cry, too.

"There, there!" said Mrs. Clifford, much perplexed. "Two of you couldn't have eaten it. So don't cry."

"I feel bad, too," said another little girl. "I think it must have been in my cake."

I really don't know what would have happened just then if father hadn't come in. He was so surprised to see tears at a birthday party that he had to inquire the cause, though he was in a big hurry.

"Well, well," he laughed. "I didn't know what a commotion I would cause by taking one cake. I was on my way to see a little patient who has been in bed a long time with a lame leg, and I wanted to take her some of the goodies. I slipped softly in here a while ago and took some of the nice things without disturbing the party a bit. Even Mary didn't see me. Now, I just wonder if little Bess Ryan isn't wearing that ring this minute?"

"Oh, father, won't you go right over and see " begged Harold.

"I hope she did get it," cried all the children.

Sure enough, in a few minutes Dr. Clifford came back to tell how happy the little girl was with her treasure. "She is sitting propped up in her old bed, looking at the pretty green stone in the gold band," said father, "and I didn't go in at all. Are you all glad poor Bess got it?"

"Yes, yes, yes!" cried the children.—Hilda Richmond, in Sunday School Times.

A BIRTHDAY PARTY.

At the sound of her father's step in the hall Madge Harvey dropped her book and ran to meet him. "Oh, papa! I went to see Rosemary this afternoon, and I am so sorry for her."

"Sorry for Rosemary? Why, she is doing finely. Two months more and she will be able to walk done stairs. Next fall she can re-enter school."

"Two months more! Next fall! That's a long time to wait. Now, mamma, what can I give Rosemary that will help her to bear being shut away from everything?"

It was a moment before Mrs. Harvey spoke. Rosemary Lee had been the patient of a physician who had been obliged to leave the city, so he had turned the little girl's case over to Dr. Harvey. Rosemary was an orphan, being cared for by her sister, Jasmine, who had a good position in a newspaper office. The little girl had been in a hospital, being treated for curvature of the spine. She had recently been moved home, where she had to be alone while her sister was at work.

"What can I give her?" Madge repeated.

"Give her your birthday party."

"Why, mamma, what do you mean? My birthday comes week after next, but Rosemary's does not come until May. We talked about birthdays to-day."

"You could bring Rosemary here for the day. Your papa says it will not hurt her to ride. She would have to lie on the couch, but she could join in the quiet games."

"But that would be coming to my party. You said—"

"To give it to Rosemary; let it be her party. You can explain to the little girls that they are coming to Rosemary's party, not yours. I will explain to our relatives. Whatever gifts come, including papa's and mine, are to be hers."

Madge's face took on a grave look, for her aunties always remembered her birthday with beautiful gifts. "Would it be polite to give away the things given to me?" she asked.

"They would not be given to you, but to Rosemary. Your giving would be the party. Think it over, dear. Rosemary's sister is devoted to her, and she has a good salary, but the expenses of this long illness can not have left much for treats."

It did not take Madge long to decide. The more she thought of it the more she wanted to give her birthday party to Rosemary.

On one point Mrs. Harvey was firm; not even the aunties were to duplicate their gifts. "I want Madge to know the real blessing of giving, and that comes only when self is forgotten," the mother said.

It took much explanation to make the matter plain to the sisters. Jasmine's delight was great.

"It will make Rosemary so very happy. She is brave and never complains, but I know she is lonely. And it is the kindest thing I ever heard of any one doing."

The party began in the early morning. Jasmine prepared breakfast, and the big grapefruit and the bunch of violets for the table had come from the Harveys. Before going away the elder sister placed some mysterious-looking packages where Rosemary could easily reach them.

Such a good time as the little girl had opening them. There was a string of amber beads from Ann Donna, a pair of the daintiest slipers from Aunt Isabel, a real live canary in a cage from Aunt Myra, while the Harvey cousins had sent a great beribboned basket of fruit and nuts.

At ten Dr. and Mrs. Harvey came. With the aid of another man the doctor carried upstairs the dearest little writing desk that Rosemary had ever seen. There was room for it at one side of her couch, where she could reach it by stretching out her arm. After it had been examined and admired the doctor carried Rosemary down to his waiting car.

On arriving at the Harvey house she was put to bed. Her lunch was served her there, and Madge was allowed to come in but for five minutes.

"We must not have a tired girl at the party," Dr. Harvey declared.

Rosemary was ready, on the living-room couch, when the girls came trooping in after school. Some of them were not strangers, for they had been with Madge to visit the invalid. They greeted her cordially, each one trying to help her have a good time. It was a merry party, if a quiet one.

The little gifts brought by the girls were charming. There were two books, two handkerchiefs, a bottle of perfume, a box of stationery, two boxes of candy, a tiny fern, a blooming primrose and a dissected map.

"Why, I'll never get lonely, with all these things to look at and think about," Rosemary said.

Jasmine came in at supper time, helping Mrs. Harvey serve. When all was over, the car was ready to take the two sisters home. Rosemary clung to Madge.

"I never heard of any one so good and generous as you are," laughed Madge. "Why, Rosemary, it has been the happiest birthday I ever had. It wasn't my party, because I had given it to you, but I enjoyed every minute of it."

Some men are trying hard to get rid of sins. They will never succeed until they conquer sin.

Jesus backed his teachings with his deeds.

Most men flatter themselves that they cannot be fooled by their fellows, but they are fooling themselves by supposing that they can fool others.

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